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say that it cannot be commended to those who desire to see what can be fairly said on this side of the case. A writer who can find in the passage from Josephus, *Ant.*, 4, 4, 6, τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον βαπτίσαντές τε καὶ τῆς τέφρας ταύτης εἰς πηγὴν ἔρραυνον, an evidence that βαπτίζω means to sprinkle "so plain that its force must be felt even by the most rigid immersionist" (pp. 23 f.), and can fill his pages with other arguments of similar character, demonstrates his incapacity for philological argument.—ERNEST D. BURTON.

Kirchengeschichte Deutschlands. Von Dr. Albert Hauck, Professor in Leipzig. Zweiter Teil: Die Karolingerzeit. Zweite Auflage, 1. und 2. Hälfte. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899; pp. 842 + ix; M. 7.50.) The great work of Dr. Hauck on the church history of Germany has already been noticed in this JOURNAL, Vol. I, p. 1065, and in its second edition in Vol. IV, p. 190. That the distinguished author would make constant additions and variations, thus bringing his monumental work nearer and nearer to perfection, was to be expected. In the two parts before us we have many additions which contribute very much to the excellence of the book. The reader will be most impressed with the enlargement of the footnotes, containing more extended observations and many new and old sources of information, which will be found on almost every page. The work is thus greatly enriched, and the reader is put in a position more than ever to follow out the author's suggestions and test his conclusions. A good example of these changes is found in 1. Hälfte, p. 71, where he omits the reference to his own article on Constantine, published in the second edition of the *Prot. Realencyklopädie*, Vol. VIII, p. 794 (a doubtful omission) and adds Dopffel's *Kaisertum und Papstwechsel*, Duchesne in the *Revue d'histoire et de litt. relig.*, and Ketterer's *Karl der Grosse und die Kirche*. But there are also considerable additions to the text, as in 1. Hälfte, pp. 203-5, an entire paragraph is added which throws much new light on *Karl's kirchliches Regiment*. With these numerous improvements the second edition of the church history of Germany will occupy an even higher place than the first in the estimation of historians.—J. W. MONCRIEF.

S. Bernardino da Siena a Verona ed Una Sua Predica Volgare Inedita. Da D. A. Spagnolo, M.E. (Verona, 1900; pp. 38.) This little contribution by the scholarly, genial, indefatigable friend to

scholars, the librarian of the Capitolare biblioteca in Verona, includes the text of a hitherto unpublished sermon of St. Bernardino in Italian, together with an admirable historical introduction, scholarly in method, thoroughly fortified with references, and exhaustive of the very special topic. It is a small, very specialized, but exhaustive and original contribution to the life of St. Bernardino, and at the same time a valuable contribution as a monument of the Italian language. Dr. Spagnolo, like the late Dr. Ezra Abbot, is better known for the often unrecognized work in collation and comparison, which goes into the works of others, than for his own publication, but what he does publish is well done.—ERNEST C. RICHARDSON.

Brenz als Katechet. Ein Beitrag zur Feier des 400-jährigen Geburtstages des schwäbischen Reformators. Von Lic. Dr. Th. Wotschke, Pastor in Gogolin. (Wittenberg: Verlag von P. Wunschmann, 1900; pp. 86; M. 1.70.) Johann Brenz, "et eruditione excellens, et egregia pietate praeditus," as Melanchthon says, was a pastor whose very personality advanced Reformation principles in Halle and Stuttgart, the towns of his residence; a preacher whose eloquence is attested in the *Anecdota Brentiana* and elsewhere; and an author among whose many valuable publications (a complete edition would be a suitable recognition of his quadringenary) is the famous *Syngramma Suevicum*.

Like Luther considerate "des gemainen einfeltigen mans" and of the child, he added catechism-making to his other functions. Thus "surrendering to lowly things" he attained his highest usefulness.

Dr. Wotschke has investigated Brenz' work along this line. The result is the present monograph published in honor of the great Swabian's four-hundredth birthday. The publication is a substantial contribution to Reformation bibliography, and contains as well some interesting theological discussion arising from a comparison of the Brentian and Lutheran catechetical methods.—R. K. ECCLES.

Occam und Luther. Bemerkungen zur Geschichte des Autoritäts-principis. Von Lic. Dr. Friedr. Kropatscheck, Privatdocent der Theologie an der Universität Greifswald. (Gütersloh: Bertelsmann, 1900; pp. 74; M. 1.) It has been maintained that Luther's teachings concerning the relations of the church to the state, the authority of magistrates, and the supremacy of the Bible over tradition, the popes, and the councils, were borrowed by him from Occam, who lived two